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and the Thought of the Episcopal Church

P. 12: A Gift for God

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Talks
With

Teachers

The Rev. VICTOR HOAG, D.D., Editor



How to Make Your Own Filmstrip

FOR teaching purposes the filmstrip seems to be increasingly coming into its own. Here is a neat little roll, containing some 30 to 100 pictures, all in its little round container, small enough to be held in the palm of your hand. Filmstrip prints are cheap: the usual black-and-white cost around \$3.00 — the price of a book — and like a book they can be stored and used year after year.

The making of a filmstrip is a matter of finding the proper art and photographic facilities, and doing as much of the preliminary work yourself as possible. The expense of producing the first print of a new filmstrip may run into several thousands of dollars if done entirely through professional channels, with every step paid for. This is most true if the separate pictures are drawn especially for your order, or if photographs are taken by professionals. There is the additional expense of the overall script, for titling, and for editing, if these are done by experts. But much of this expense can be avoided.

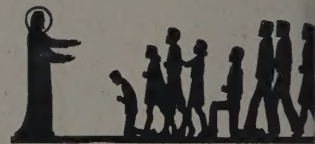
The procedure to bear in mind is that the creation of a filmstrip involves the following steps: First, the script. This covers the scheme or purpose of the strip, and its development into separate topics and explanatory sentences. When finished, it calls for a series of pictures to be secured somewhere. A committee, or an older class, can work this out during the early part of the year.

Second, the pictures: As mentioned, these may be ordered from a commercial artist, but since each is a separate painting or sketch, the price will be for some 30 or more pictures. Here is where you, as an amateur producer, make your saving.

Once the script is outlined, it is surprising how pictures are found. If the plot covers scenes around the parish, then several photo enthusiasts in the parish are enlisted to take shots of the various scenes or groups required. As an educational venture, developing interest of many people through activity, this makes an excellent project. It may be done by a parish or a diocese. When enough of the right pictures are finally found, prints of each are secured, blown up to about 4 x 5 inches or larger. They need not be the same size, but they must be in sharp

focus because they will be enlarged times when projected on the screen.

Sketches, charts, or wording may be used if desired, in ink, wash, crayon or any medium. It is surprising how often when you begin to look—you will find illustrations in magazines, particularly the advertisements, that will fit your script. Or, you find a striking sketch and change your script to "work in"



picture. Of course, such pictures are copyrighted, and you could not use them for sale. But for home showing, no profit, there would be no objection.

Third step is the titling of the pictures if this is desired. Some filmstrips are pictures without any wording, with explanation provided by a script which is read aloud. Others have brief explanatory lines printed below each picture which will show on the screen. If it is done, no script need be read, and teacher's comments will start from words shown. Titles may be handled by writing on the face of each picture. Or, wording may be set up in type at a press and pasted on. Your final photographer (see next step) may also do this, but this involves an extra charge.

Fourth and last comes the making of the original negative. Unless you have the right facilities, you will avoid a disappointment if you have this done by a house specializing in it.*

When your pile of pictures is finally ready, with a number on each to show the order of taking, send them to a producer with instructions as to what you desire. If black-and-white, first negative and one print (which will show in your projector) will cost \$20 and up. Additional prints cost about \$2.00. If your art work has been done in color, you can order a colored filmstrip costing about \$40 for the first, and about \$4.50 for additional colored prints.

*Names of several such producers may be obtained from Dr. Hoag by addressing him, 808 West State Street, Trenton, N. J.

LETTERS

Indian Version

years past I read an Indian version of the 23d Psalm. I think it was used in THE LIVING CHURCH as part of a feature article on work among Indians. I will be glad to pay for the copy of this if you can help me secure it in one of our fifth grades.

ANNIE GRAY BURROUGHS

Supervisor, Oxford City Schools
Oxford, N. C.

Editor's Comment:

If any of our readers happens to have this version, we shall be happy to reprint it in THE LIVING CHURCH.

No Harm Done

YOUR editorial on General Convention titled "No Harm Done" you say, is hard to find . . . anything upon which the Church can congratulate itself taking a bold forward step." I agree that this "positive determination to do nothing dangerous" came very close to "No Harm Done." But, as your editorial points out, many things were left undone which should have been done. Since the General Convention indicates that omission is just unhealthy as commission, I can agree with the editorial, but not with the title.

(Rev.) S. H. N. ELLIOTT.

Rector, St. James Church
Woodstock, Vt.

Who Is in the Church?

THE deep respect and admiration we feel for the Archbishop of Canterbury, because of his exalted position and because of his own personal qualities cannot blind us to the unfortunate effects likely to result from certain highly questionable statements in his address to General Convention on September 10th [L. C., September 21st].

The Archbishop lays his finger on the principal issue when he says:

"The question which governs everything else in this: does the Catholic Church include all baptized persons or groups of baptized persons, duly baptized with water in the name of the Holy Trinity, or does it include only members of an episcopal Church?"

He is on less secure ground when he adds:

"The tradition . . . of most parts of the Anglican Communion accepts all baptized persons as within the Catholic Church and divisions between them as divisions within that Church."

If the Archbishop meant to suggest merely that the Anglican tradition holds that all validly baptized persons who have not deliberately and willfully separated themselves from their lawful bishops and pastors are in some sense and some degree members of the Catholic Church, he is on firm ground. But if he meant (as his language about "groups of baptized persons" and "divisions within that Church" seems to imply), that all Churches and parts in Christendom are organic parts of the one Holy Catholic Church, then Anglican tradition plainly contradicts his assumption.

JUST RECEIVED FROM ENGLAND

THE UNITY OF GOD—A Study in Christian Monotheism

By Percy Hartill

This book shows how the Christian belief differs from other forms of monotheism, and that it was normative in the formulation of the doctrine of the Incarnation and finds its complete expression in the doctrine of the Holy Trinity. \$4.80

THE WESTERN LITURGY AND ITS HISTORY

By Theodore Klauser

The purpose of this booklet is to survey and describe certain transformations in the liturgy, as they appear to a student of the subject at the present time. \$1.20

THE PERFECT LAW OF LIBERTY—An Interpretation of Psalm 119

By R. R. Williams

The author is Principal of St. John's College, Durham.

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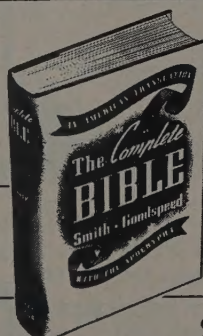
TEN THOUSAND TOM-TOMS by Jens Larsen

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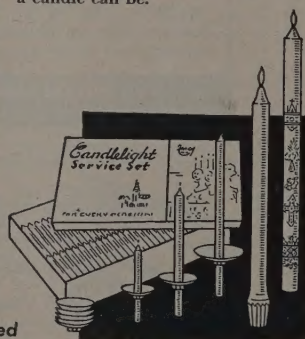
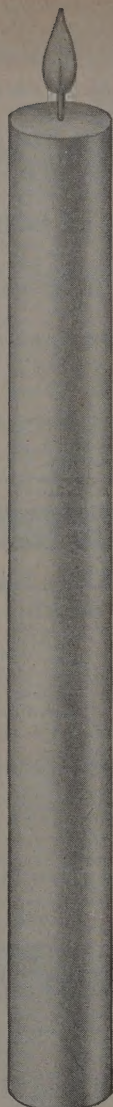
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LETTERS

The Canons of 1603-1604 set forth tradition and the official position of Anglican Church in no uncertain terms. Canon 10 ("Maintainers of Schismatics the Church of England censured") says this:

"Whosoever shall affirm that such ministers as refuse to subscribe to the form and manner of God's worship in the Church of England, prescribed in the communion book and their adherents, may truly take upon them the name of another Church, not established by law, and dare presume to publish it, that this their pretended Church hath long time groaned . . . let them be excommunicated, and not restored until they repent and publicly revoke such their wicked errors."

Canon 9 ("Authors of Schisms in Church of England censured"), Canon 10 ("Maintainers of Conventicles censured") and Canon 27 ("Schismatics not to be admitted to the Communion"), supplement and implement this canon, and make perfectly clear what was and is the Anglican tradition in this matter.

Such things as open communion, intercelebration, joint ordinations or intersecessions (where unity of faith and agreement on order have not been reached) are in flat contradiction to this.

The Thirty-nine Articles (e.g. 19: 33) certainly do not regard the Holy Catholic Church as coterminous with groups of baptized persons. They envisage the possibility of baptized persons being cut off from the Church. (cf. Beveridge, Article 23).

The Anglican tradition, maintained with scarcely any dissenting voice until nearly the end of the 18th century, insists that there can be only one Church in a place, as the ancient Fathers taught. The Roman Catholics in England, for instance, being in revolt against their lawful bishops, were considered as not forming the Church, and even their orders (though episcopal) were denied by representative Anglicans.

It is true that many Anglican theologians admitted that the Foreign Reformed bodies were Churches and valid orders because they supposed that these groups lacked bishops not for choice but from "inevitable necessity." (a matter of historical fact they were wrong in this supposition). Where a self-lacking bishops of apostolic succession for choice and deliberate principle, such a society was considered to be no Church, at least until well into the 19th century there were few if any Anglican theologians who admitted such a group of baptized persons to be a Church.

The teaching of the Fathers: "no Bishop, no Church" was held by most Anglican theologians until recently to apply under all normal circumstances, as A. Mason in his great book, *The Church of England and Episcopacy* shows conclusively. Any teaching which contradicts this represents, not Anglican or Catholic tradition, but a complete and fatal abandonment of that tradition.

(Rev.) WILLIAM H. DUNPHY,
Christ Church,

Ridley Park, Pa.

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Things to Come

DECEMBER 1952						
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December

2d Sunday in Advent.
National Council of Churches Day.
General Assembly, NCC, Denver, Colo., to 12th.
3d Sunday in Advent.
Conference on Wills, Annuities, and Special Gifts, NCC, Cincinnati, to 16th.
4th Sunday in Advent.
St. Thomas.
Christmas Day.
St. Stephen.
St. John Evangelist.
Holy Innocents (1st Sunday after Christmas).
Parish Corporate Communion for students.

January

Circumcision
2d Sunday after Christmas.
Epiphany.
Presiding Bishop's Committee on Laymen's Work, annual meeting, Seabury House, Greenwich, Conn., to 11th.

THE LIVING CHURCH news is gathered by a staff of 100 correspondents, one in every diocese and honorary district of the Episcopal Church and a small number in foreign lands. **THE LIVING CHURCH** is a member of the Religious News Service and Ecumenical Press Service and is served by leading national picture agencies.
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SORTS AND CONDITIONS

WE SEE by the papers that the Roman Catholic bishops have put out a pastoral letter deploring secularism in public education and pointing out the important truth that this nation was not founded on a non-religious, but a non-sectarian basis. This is excellent, but it seems to us that not long ago Roman clergy in New York state were vigorously protesting public high school baccalaureate exercises that had religious overtones—such as singing, “O God, our help in ages past.”

OFTEN, the Roman bishops get right down to the point in their pastorals, but this time they didn't. Just how much recognition of God do they consider non-sectarian in the public schools?

OUR RECTOR was not the speediest in reading the pastoral letter of the (Episcopal) House of Bishops to his congregation (speaking of pastoral letters), but it was read, appropriately enough, on “Stir-up Sunday,” the Sunday next before Advent, in place of the sermon that morning. It was, frankly, a disappointment to this listener, in spite of the fact that the rector read it with verve and skill. We reflected that it had made much better sense as an article in **THE LIVING CHURCH** than it was making as a sermon. Somehow the points didn't seem to get nailed down, specific answers to specific problems were backed away from, there didn't seem to be much that the layman could rush right out and do after hearing it.

THE HOUSE of Bishops has not failed to issue a pastoral letter after each of its meetings for many years. Some have been great, some good, some poor. We wonder whether the bishops might not dispense with the pastoral once in a while, weighing its value against 3,000 Sunday sermons addressed directly to the ears and needs of the congregation.

BISHOPS and parish priests frequently have a problem in handling invitations to give radio Christmas messages on the preceding Sunday, when good Episcopalians are still supposed to be observing Advent rather than Christmas. Best solution of the problem, as we see it, is to put the message into the future tense: “The Feast which we shall celebrate next Thursday. . . . Christmas will remind us. . . . When we go to Church on Christmas day, we shall. . . . etc.” Easy, when you think of it.

WRONG is never right and right is never wrong in a universe created by an all-wise, all-powerful, and all-loving God. But because He chose to crown His creation with free spirits able not only to be loved, but to love Him freely, He accepted the risk that they would love themselves instead. Just to prove that the fault lies not in men's ignorance but in their wills, institutions of higher learning in the Episcopal Church have been busy in recent months in proving that a college education does not preserve men from moral confusion. The confusion is not in the moral universe, but in

men themselves, whose right acts are always only partly right, and whose wrong acts cannot entirely obscure the stamp of God's image upon their souls.

THE READER cannot see and judge Church events from God's vantage-point; but he can assume that God must have some great destiny for Church higher education, because of late the prince of confusion seems to have been so active in it.

THE CHURCH of England is considering “the possibility of opening conversations” with individual Free Churches in England, particularly the Methodists, as the result of study of a Report on Church Relations in England, issued in 1950. The Upper House of the Convocation of Canterbury passed resolutions in this vein at a meeting in October. Formal conversations, however, would require the concurrence of the Lower House which, unlike our General Convention, consists entirely of clergy. The Lower House is traditionally, like its American counterpart, less favorable to proposals for theological innovations. The matter must also come before the Convocation of York.

IN ENGLAND as in the U.S.A. (see editorial), the Church has a hard time making up its mind about the relation of Anglicanism to Christendom as a whole. Almost every Anglican agrees that the visible limits of the Church extend beyond the Anglican Communion, but just where they stop is a matter of debate.

TWO STUDENTS at Trinity College, Hartford, Conn., are studying on new scholarships made available by Christ Church Cathedral, Hartford. They are John Piper and Charles Allen Even, Jr., both freshmen. Name of the scholarship is the “Cathedral-Seabury Scholarship.”

A NEW ENTRY for the hardest way to raise money for the Church comes from the diocese of Arkansas. The women of Holy Cross Mission, West Memphis, Ark., accepted an offer from a member of the mission of a bale of cotton free for the picking. The plantation owner, E. M. Hawkins, prepared and served a fish fry to the ladies at noon. Our correspondent reports: “If the cost of picking were reckoned in terms of stiff backs and sore hands, it would be just about the most costly cotton picked this year.” Proceeds from the sale of the cotton went for the completion of the new church.

THREE more gifts for The Living Church Development Program are recorded in this issue. Objective is to raise \$50,000 a year for the next five years to make much needed improvements in the magazine and to give it a strong base of operating capital. The Church needs a stronger **LIVING CHURCH**, and we believe this Development Program is a real opportunity to put \$100 to work for dividends in the form of a more vital Church life. Can you help?

Peter Day.

NEWS FRONTS

Reason for Resignation

The reason for his resignation as president of Keble College, says the Rev. Hewitt B. Vinnedge, was complete disagreement with the Rev. Douglas MacLaury, chairman of Keble's board of trustees. This is Dr. Vinnedge's statement:

"In resigning from the presidency of Keble College, I had intended to make no statement beyond the simple announcement of the fact that I was returning to parish work, a type of Church service which I left almost 12 years ago to become professor of New Testament at Nashotah House. Since, however, various statements seem to be current as to reasons for my resignation, I desire to make my position in the matter entirely clear.

"My resignation was due solely to a complete disagreement with the chairman of the Board of Trustees [the Rev. Douglas MacLaury] of Keble College in regard to many practices and policies. In my opinion misleading statements have been made on several matters. The membership of the student body is negligible in comparison with figures that have appeared in a Church paper. I have reason to believe that a considerable portion of the present student body will not return to Keble after the Christmas holidays. I feel that certain practices which I regard as unwholesome tend to reflect upon the good name of the Church.

"Being canonically resident in the diocese of Mississippi, where I have resided during the past five and a half years, I am remaining in that jurisdiction. As of January first, I will become rector of the Church of the Mediator, McComb, which I have served as a supply priest during the past 15 months.

"I want it to be understood that my resignation was not in any sense due to the fact that my promised salary and pension fund payments are considerably in arrears. I would have been quite willing to struggle along for a cause which seemed to be good, but I am unable so to characterize the Keble College project."

[See page 21 for an earlier report.]

Watkinson Chapel Burned

Fire destroyed the chapel of Watkinson School, Hartford, Conn. on the night before Thanksgiving. The chapel was used for evensong at six p.m. At 7:15, when the boys were coming out of the dining hall, smoke was seen pouring from the chapel.

The tabernacle of the altar was saved,



DR. KENNEDY
Let the parishes know.

and the Hammond organ, though badly scorched, was rescued. Vestments not actually burned were ruined by water.

School authorities are doubtful about whether a new chapel can be built at present since the insurance coverage is not enough to put up the simplest type of structure at present day costs.

Watkinson is a private school for boys, including grades five to 12. Both the headmaster and assistant headmaster are clergymen of the Episcopal Church: the Rev. Messrs. Nicholas M. Feringa and Charles Geerts.

Episcopal Hour Returns

This year's Episcopal Hour returns to the air on December 7th. More than one million radio listeners will hear the opening broadcast on 175 radio stations. It will be presented for 10 consecutive Sundays through February 8th at 8:30 AM, EST, and 7:30 AM, CST.

A publicity release says that if a local station does not carry the Episcopal Hour and Churchpeople are interested in hearing it, they may write to: the Episcopal Hour, 2744 Peachtree Road, Atlanta, Ga., attention, Mrs. Emmett Rakestraw, executive secretary.

The program is produced by the department of promotion of the Fourth Province. It is a 30-minute, transcribed worship service featuring noted preachers of the Church. The excellent music consists of familiar, traditional hymns

of the Church and short, Scriptural anthems.

Speakers for the current series are:

December: 7th, Bishop Donegan of New York; 14th, the Very Rev. Frank D. G. Ford, dean of the Philadelphia Divine School; 21st, the Rev. Arthur Lee K. solving, rector of St. James' Church School, New York City; 28th, Bishop Carruthers of South Carolina. January: 4th, Bishop Pardue of Pittsburgh, the Rev. Theodore P. Ferris, rector, Trinity Church, Boston; 18th, Bishop Clingman of Kentucky; 25th, Bishop Block of California. February: 1st, Bishop Emrich of Michigan; 8th, the Rev. James W. Kennedy, rector, Christ Church, Lexington, Ky., and new acting executive secretary of National Council's division of Radio and Television.

For news of what Dr. Kennedy has to say about other Episcopal Church radio and television programs, see below.

RADIO & TELEVISION

Episcopalians on the Air

A number of network radio and television programs put on by Churchpeople are scheduled between now and the end of the year. The Rev. Dr. James W. Kennedy, new acting executive secretary of National Council's Division of Radio and Television, says that one of the division's major problems is keeping parishes informed of the network shows. He lists these in a letter to diocesan chairmen of radio and television:

December 14th: CBS radio, Church on the Air, University of the South, 10:30 AM, EST.

December 20th: NBC radio: Story of the life of Clement Clarke Moore, Episcopal Church scholar who wrote A Visit From St. Nicholas, 5-5:30 PM, EST.

December 21st: CBS radio, St. Bartholomew's Choir, New York City, 10:30 AM, EST; ABC radio, Great Story Ever Told, Christmas Program, 5:30-6 PM, EST.

December 24th: CBS-TV, Christmas Eve Service from Washington Cathedral, 11-11:55 PM, EST; Dumont TV, Christmas Eve Service, Chapel of the Intercession, New York City, 11-11:55 PM, EST.

December 25th: NBC-TV and NBC radio, Christmas Day service, Washington Cathedral, 11-11:55 PM, EST.

December 30th: NBC-TV, Frontiers of Faith, Chapel of the Intercession, New York City, 1:30-2 PM, EST.

Dr. Kennedy says that there will be numerous local broadcasts and telecasts and probably more national programs.

EPISCOPATE

Good News for Three Dioceses

Good news came to the diocese of Bethlehem,* on November 23d, reports Rev. Fred W. Trumbore, Bethlehem correspondent for THE LIVING CHURCH, the Very Rev. Frederick J. Warnecke announced that he had accepted his election as bishop coadjutor of Bethlehem. No other dioceses got good news at about the same time. The Rev. John S. Higgins also announced on November 23d his acceptance of his election to the episcopate, as coadjutor of Rhode Island, and the Rev. William Hampton Brady of THE LIVING CHURCH on November 24th that he had accepted his election as coadjutor of Fond du Lac. All three of these men are known to many churchpeople. Below are sketches of them.

Fr. Brady

It has been said of Fr. Brady that he has a magnetic personality and a hidden talent for making friends." Fr. Brady is rector of St. Paul's, Evanston, Ill., diocese of Springfield, and assistant-in-charge of St. Gabriel's Mission, Wood River, Ill. Born in Aquasco, Md., in 1912, he is only 40 years of age, the same age that Bishop Sturtevant, present bishop of Fond du Lac, was at his election in 1929.

The bishop-elect was graduated from the University of Maryland with the A. A. degree in 1935, and from the General Theological Seminary in 1938. His career in the Church has included: assistant, Church of the Resurrection, New York City, 1938-40; rector St. Paul's, Savannah, Ga., 1940-48. His popularity is shown by the fact of his election to General Convention by the diocese of Georgia in 1943 and 1946, and by the diocese of Springfield in 1949 and 1952. During his Alton rectorship, since 1948, the parish budget has been greatly increased with diocesan quotas and assignments always met in full. He married Margaret Lodge in 1944, and they have four children. Fr. and Mrs. Brady were retained in the diocese of Fond du Lac during the week of November 17th, after election. He met with the notification committee and executives of the diocese. Bishop Sturtevant announced at the special November 11th council which elected Fr. Brady the duties which the coadjutor-elect will assume when he is consecrated. They are:

Complete charge of the missions of the diocese exclusive of Holy Apostles', Oneida, and chairmanship of the department of mis-

sions; charge of the parishes of the Wisconsin Valley Convocation; supervision of the Department of Christian Education; and the care of Postulants for Holy Orders."

A special committee reported at the council a sum of \$28,000 in gifts and pledges for the additional budget requirements over a three year period for the coadjutor.

Dr. Higgins

Born in London, England, 48-year-old Dr. Higgins was educated in that country and in the United States, graduating from Oberlin College and Western Theological Seminary. He received the doctor of divinity degree from Seabury-Western in 1947.

Active in the national life of the Church, he served in 1940 as a member of the National Youth Commission, and in 1943 became a member of General Convention's Joint Commission on Social Reconstruction. In 1944 he was elected to National Council, and his



term expired this year. Also since 1944 he has been a member of the Church Literature Foundation, which, since last May has been publisher of THE LIVING CHURCH. He was deputy to General Convention a number of times.

Among his books are *Church History*, *Expansion of the Anglican Communion*, *This Means of Grace*, *The Anglican Communion Today*, and *The Hope of Glory*.

Ordained in 1931, he served from 1932 to 1938 as rector of the Church of the Advent, Chicago, and during that time for two years as chairman of the department of religious education of the diocese of Chicago.

He was called to Gethsemane Church, Minneapolis, in 1938, and served as rector there for 10 years—until he went to St. Martin's, Providence. During his cure in Minneapolis Dr. Higgins was on the board of directors of St. Barnabas Hospital and also of the Minneapolis Church Federation, and in 1939 was chairman of the department of social service of the diocese of Minnesota and held a number of other important diocesan positions.

He was married in 1931 to Marion Laird and they have two children, John and Anne.

When he was elected at four in the afternoon (six hours after the special session convened) the Rev. Howard C. Olsen, Dr. Higgins' curate,† rushed from

the cathedral to telephone Mrs. Higgins.

Asked what she said when told of the convention's action, the Rev. Mr. Olsen replied, "She was greatly pleased."

Dr. Higgins is on the board of directors, in Rhode Island, of St. Mary's Home, St. Elizabeth Home, and St. Dunstan's School.

Dean Warnecke

Dean Warnecke, like Frs. Brady and Higgins, will come to his new office well prepared.

In his ministry he has served as minister-in-charge of mission stations, led a mission to become an independent parish, (Hawthorne, N. J.), ministered to a large city parish (Richmond, Va.), and since 1949 has served as dean of the cathedral of the diocese of Newark, and was instrumental in bringing to completion the rebuilding of this historic structure [L.C., November 23d]. His ability as a leader and administrator has put him on many diocesan committees in both the dioceses of Newark and Virginia and he was a deputy from both these dioceses to General Convention. His experience also included serving as an editor of the *Southern Churchman*. At the General Convention of 1952 at Boston he was a member of the Program and Budget Committee and was appointed by the Presiding Bishop as a member of the Anglican Conference Committee for 1954.

As a preacher, Dean Warnecke is known in many communities as a Lenten speaker and has given support to Church radio programs, especially the Atlanta program. In the areas where he was located he added his leadership to community service and this last October was honored by a citation from the Welfare Federation of Newark, N. J., for his interest in community work.

He is a trustee of the Episcopal Theological Seminary in Virginia where he obtained the B.D. degree in 1929 and also holds the S.T.M. degree from the General Theological Seminary. His wife is the former Edith G. Rhoads and his family includes two children, Frederick J. Jr., who has preceded his father into Bethlehem in that he is a student at Lehigh University, and a daughter, Charis.

SOCIAL ACTION

Strategy

At the call of Bishop Lawrence of Western Massachusetts, a group of 14 Church leaders joined with the staff of the Department of Christian Social Re-

CONVENTION IN: "Diocese of Bethlehem was organized as diocese of Central Pennsylvania in 1871. Name was changed to Bethlehem in 1909. Four other dioceses of Episcopal Church are contained within state of Pennsylvania—Erie, Harrisburg, Penn-

sylvania (see city Philadelphia), and Pittsburgh. Until 1865 there was but one, Pennsylvania, for whole state. †Curate originally meant what we mean by rector. What we mean by curate was then "assistant curate." Later "assistant" was dropped.

lations in an all-day meeting at Calvary Parish House,¹ New York City, recently, to develop plans for an expanded program of social education and community action throughout the Episcopal Church.

The group constituted the sub-Committee on Planning of the General Church Committee for the recently completed nationwide study of social education and community action in the Episcopal Church. The General Committee is made up of 14 bishops, 28 clergy, and 18 laymen and women, of which Bishop Lawrence is chairman.

In opening the meeting, Bishop Lawrence stressed the need and opportunity for vigorous Christian leadership in community, national, and world affairs. He drew attention to the fact that the preliminary report on the social education study, released at General Convention under the title, *Episcopalians at Work in the World*, gave a comprehensive picture of what is now being done in the way of social education and action and the areas where more can and needs to be done. Bishop Lawrence outlined the task of the sub-Committee on Planning as the responsibility "to translate the findings of the study into definite goals and recommendations for the program and strategy throughout the Church."

There was general agreement with the view expressed by the Rev. Almon R. Pepper, D.D., director of the Department, that a new name may be needed to help get the program across.

These sub-committees will develop specific program recommendations based on the study: national channels, diocesan channels, parish channels, school and conferences.

Each of the 60 members of the General Committee will work with one of these committees to develop proposals which will be considered by the full General Committee at a conference at Seabury House in April of 1953. The findings of this conference will then be released to the whole Church.

STEWARDSHIP

Wills, Annuities, and Special Gifts

Churchmen and women who are interested in the promotion of stewardship and benevolence are invited to an inter-church Conference on Wills, Annuities, and Special Gifts to be held on December 15th and 16th, reports the November-December issue of *Churchways*.

Sponsored by the Joint Department of Stewardship and Benevolence of the National Council of Churches, the meeting will be held at the Netherlands Plaza

Hotel in Cincinnati. It will be attended by officials of Churches, and of colleges, universities, and Christian social institutions.

Members of the Episcopal Church featured on the program are Bishop Hobson of Southern Ohio, Charles P. Taft, James E. Whitney, and the Rev. Gilbert Darlington.

Registration fee is \$10. Additional information is available from the Rev. T. K. Thompson, 297 Fourth Ave., New York 10.



CHAPLAIN EASTMAN AND PRIMARY CLASS
Released time for armed forces children.

ARMED FORCES

Instructions on Governors Island

Classes in weekday religious instruction for all children of families at Fort Jay on Governors Island, N. Y. (First Army Headquarters), were organized on October 16th when, through the cooperation of the (N. Y.) State Department of Education, pupils of the public school were released from classes for this activity. The Rev. Major Eric I. Eastman supervises the work.

The children meet at St. Cornelius Chapel on Governors Island, of which Major Eastman is honorary vicar.

INTERCHURCH

A Measure of Sharing

"Our partnership as a Church in the World Council [of Churches] will be real in the measure that our congrega-

tions and people share in it," says Bishop Dun of Washington in a recent letter to the clergy.

The bishop, who is chairman of the Church's Joint Commission on Ecumenical Relations, suggests that one way Churchpeople can so share is by giving a little to make possible the ongoing life of the Council.

He says, "A fair number of our parishes have included the World Council in their annual budget or have arranged for an extra-budgetary contribution

amounts ranging all the way from \$5.00 to \$100." He says the Commission hopes that these parishes will renew their contribution and that other parishes will join in.

NCC Day

Bishop Sherrill, as Presiding Bishop of the Church and as president of the National Council of Churches, has joined with the heads of the 28 other member Churches of the NCC in asking that December 7th be observed as National Council of Churches Day.

A message to the clergy and people of NCC's constituent Churches says:

"As we approach the second meeting of the General Assembly of the NCC [December 9th to 12th] . . . we call upon our people to observe a day of prayer and thanksgiving . . . for the enlarging spirit of unity among us . . ."

Specific prayers are asked for the nation, world peace, Churches, and NC

TUNING IN: ¹Calvary is from Latin for "skull," used in Latin Bible to translate Hebrew Golgotha ("place of a skull")—the hill or hillock outside of Jerusalem on which our Lord was crucified (see St. Mark 15:22). Calvary Parish House (i.e., Parish

House of Calvary Church) is an example of naming a Church after a holy place, rather than after a holy person, event, doctrine. Another example is Gethsemane Church (p. 7), after "place called Gethsemane" of St. Matthew 26:36.

RANCE

Americans in Paris

The American Pro-Cathedral of the Holy Trinity has become an increasingly busy church in the last three years. Enrollment in the Sunday school has doubled, Sunday church attendance has increased, and annual subscriptions and pledges have increased over 15 times. The number of calls for cathedral services to Churchmen and other Americans stationed or visiting in Paris has leaped upward. On November 2d, keeping in step with the pace, a \$25,000 addition to the cathedral's parish house was dedicated.

JAPAN

BSA Is 25 Years Old

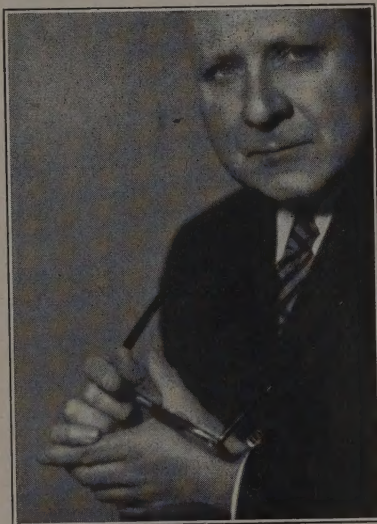
November 30th was the 25th anniversary of the Brotherhood of St. Andrew in Japan. Celebrations were to be held on the campus of St. Paul's University, Tokyo, where Paul Rusch created the first Japanese BSA chapter 25 years ago, and the high point of the anniversary was the opening of the Dr. Paul Rusch Memorial Fund to begin endowment of the BSA's work for the betterment of life among rural and urban young people.

The campaign for the fund "is not easy," says BSA general secretary Tadao Kaneko, "as we rise out of the most disastrous war, but our members are making big efforts." The appeal has gone out to 5000 Japanese men and boys. Dr. Rusch returned to Japan in time for the celebration after a speaking tour through 27 states and Western Canada on behalf of the Kiyosato Educational Experiment project in Japan, sponsored by the brotherhood of St. Andrew.

On October 18th, just before Dr. Rusch left for Japan, a shipment of 20 tons of clothing, shoes, books, school supplies, and toys for rural and orphan children in Japan, contributed by hundreds of friends of KEEP, were shipped by the American Committee. These articles will be distributed throughout the church in Japan by the Japanese BSA. From New York recently went a special four-wheel drive Jeep ambulance, memorial to the late young Lieutenant Frank Haley of the diocese of Albany. Frank Haley was one of a small group of Army officers and men who helped Colonel Rusch clear out the debris of Tokyo's Holy Trinity Church and re-

store the services in the bombed out church in 1945. Lieutenant Haley was killed in an auto accident.

The BSA especially asks for good woolen clothing, school supplies, and church equipment, toys, sweets, powdered milk, and playground equipment.



PAUL RUSCH
Back in Japan.

FINLAND

Synod Secretary Ousted

The Orthodox Church of Finland has ousted the secretary of its Synod, a leader in efforts to bring the Church under the jurisdiction of the Moscow Patriarchate.

He is Aleksi Perola, a lawyer. Archbishop Herman, head of the Finnish Church, ordered him to resign or be expelled publicly. The secretary resigned.

Anti-Moscow Churchpeople saw the ouster as an important victory in the fight to maintain the Church's independence. [RNS]

NEW ZEALAND

First Assistant Bishop

No New Zealand diocese has ever before had an assistant bishop and so the consecration of the Ven. E. J. Rich represents a unique event in the Church history of the province of New Zealand. The new assistant bishop of Wellington will serve the primate, Archbishop Owen, and therefore it was fitting that the consecration should take place in the

Pro-Cathedral of St. Paul in the capital City of Wellington. There was a distinguished congregation in the cathedral and in addition to the bishops of the province and representatives of the associated missionary dioceses of Melanesia and Polynesia there was also present the Prime Minister and other state dignitaries.

RUSSIA

Award to Patriarch

Russia's Supreme Soviet has awarded the Order of the Red Banner of Labor to Patriarch Alexei of Moscow, head of the Russian Orthodox Church. Patriarch Alexei was cited "for outstanding patriotic activity during the great war for the fatherland and after the war." [RNS]

ENGLAND

Dean's Resignation Not Considered

Sitting in the back of the hall during the November 11th meeting of the Assembly of the Church of England was the Very Rev. Dr. Hewlett Johnson, the "red dean" of Canterbury. The business before the assembly at the moment was of special interest to him.

A Conservative Member of Parliament had just asked the Assembly to drop its other business and consider his motion which said:

"The Assembly deplores the recent utterances of Dr. Hewlett Johnson [the type that extend sympathy to Russia, Red China, and Communism in general] and is of the opinion that he should resign from the position of Dean of Canterbury."

The Assembly declined to consider the motion. Dr. Johnson smiled, reports the Associated Press, when the decision was announced.

WEST INDIES

First Bahaman Elected

The first Bahaman to be elected to the episcopate in the Anglican Communion, according to the *New York Times*, is the Ven. Donald R. Knowles, archdeacon of the Bahamas. His appointment as bishop of Antigua in the Anglican Province of the West Indies has been announced by the Rt. Rev. Spence Burton, American-born bishop of Nassau. Archdeacon Knowles will probably be consecrated early next year.

TUNING IN: Brotherhood of St. Andrew is an organization in the Church for the spread of Christ's Kingdom among men and boys, who are bound together through its rules. Local chapters may be organized in parishes, with the consent of the rector

or vicar, and may apply to the national office for a charter. Program is based on worship, study, and service. It is international in scope. (For further information address Brotherhood of St. Andrew, 701 W. Market St., York, Pa.)

Statement of the House of Bishops

Regarding Holy Communion at Ecumenical Gatherings

AT the General Convention of 1949 a resolution from the diocese of Michigan requesting clarification of the policy to be followed "with reference to intercommunion with members of other Communions during conferences whose purpose is to further the Ecumenical Movement" was presented to the House of Bishops. The following statement, deliberately limited to such occasions, has been approved by the House of Bishops in response to this request.

We rejoice that in recent years long separated companies of people who accept Jesus Christ as God and Saviour have been seeking to overcome our unhappy divisions. He who is our High Priest prays that those whom the Father has given Him may be one as He and the Father are one. He calls all who confess Him to make His prayer our own. His prayer for us and our prayers in His name cannot be fully answered until we may kneel together to receive Holy Communion as one flock under one Shepherd. Indeed there is no full expression of Christian unity without that. No other level of united life and work can make up for the lack of it.

But the very fact that long separated companies of Christ's people are turning towards one another confronts us with new problems and perplexities. One of the happiest features of our unhappy times has been the drawing together of Christians of many traditions for mutual understanding, for fellowship, for shared service and shared witness and for mutual help. Exceptionally informed leaders, lay men and lay women, students and young people have all shared in this experience. At these gatherings there is often a deep experience of Christian fellowship in faith and prayer. The desire is increasingly felt to crown this experience by a shared act of Holy Communion. Yet just here we confront the most stubborn obstacles of deep conviction and here the distress of conscientious inability to unite is most deeply felt.

Holy Communion is the most sacred action of the Church as the body of Christ. In it the Church as a body indwelt by the Holy Spirit celebrates before the eternal Father the self-offering of Christ for us and to us. In it we believe Christ is truly present and those who receive Him by faith and join their self-offering with His receive His life and power. Just because this is a sacred action of such high meaning our own Church and many other Churches have sought to insure that those who celebrate Holy Communion do so with

the authority of the body whose action it is, and that those who share in it are informed of its meaning and are responsibly committed to the faith and fellowship of the Church in whose life it is so central.

While recognizing differences among us, our own Church has treasured jealously the due ordination and authorization of those who are permitted to celebrate Holy Communion. And we have sought, often very imperfectly, to guard against uninformed and irresponsible participation by the requirement of instruction and Confirmation before the granting of regular communicant status.

These considerations and many others confront us when we seek to move towards fuller unity with our separated brethren in Christ. It is a disservice to the cause of unity to imagine that our divisions are insurmountable, or to underestimate them by imagining that they are based only on habit or prejudice. This is supremely the case when it comes to the most painful division of all—in the Holy Sacrament. Our differences here—our differences within our own Communion, and our differences with those in other Communions—are not merely matters of words or vestments, but of fundamental questions of faith and order. To act as if these differences in principle do not exist makes the task of reunion harder. Our differences must be confronted alike in honesty and in brotherly love.

In the light of the considerations already mentioned, the practice of the ecumenical movement generally, as well as of our Anglican Churches around the world, has been not to plan "joint" Communion services at interchurch gatherings. By "joint" Communion services we mean services at which ministers of two or more separated Churches or Communions share in the celebration and administration of the sacrament. Churches, not conference committees, rightfully celebrate the Lord's Supper. Two or more Churches can only join through the shared action of their ministers in a "joint" Communion when they fully recognize and accept one another's ministries.

Within the ecumenical movement at its most responsible levels it has become common for the host Church in the place where a meeting in the interest of Christian unity is held to provide a celebration of the Holy Communion at which communicant members of other Churches participating in the conference are invited to receive the sacrament if their consciences permit. Bishops of the Anglican Communion have not infrequently been the celebrants at such

services according to the use of our Book of Common Prayer.

We must recognize that in the ecumenical movement we are confronted by new problems and relationships with which the Rubrics and Canons of our Church have not been primarily concerned. In determining our course we must weigh together the precious values in our own inheritance which we must seek to guard and our calling to give expression to our shared life in Christ with brothers of other traditions wherever it is found in sincerity and truth.

There may well be times, at gatherings for a responsible ecumenical purpose, when a bishop of our Church within whose jurisdiction the meeting occurs will decide that for a particular occasion an invitation may properly be issued to all baptized communicant members of other Churches present to receive the Holy Communion at our Prayer Book celebration. As is recognized increasingly in the higher levels of the ecumenical movement, it is particularly important that on such occasions proper preparation for and interpretation of the sacrament shall be provided, with special emphasis on the note of penitence for our separation from each other. We are agreed that such an exception to our normal rule may properly be made by a bishop in his own diocese, where the general principles of this statement are understood.

We recognize that there will be times at such ecumenical meetings when members of our Church will be invited to receive Holy Communion at services of other Christian bodies. We do not generally encourage this participation. There may be members of our Church who in ecumenical settings and in accordance with their own individual consciences will receive Holy Communion in non-Episcopal services. They must realize that under the circumstances they are acting upon their own responsibility and are not committing their Church.

In making their decisions we hope that members of our Church will remember that we shall not have unity by wishing for it, but only by honestly and painfully facing the facts and the causes of disunity and solving them together in a straightforward way. The unity of our own Church family in this whole process is, we feel, an essential preliminary. If we, as individuals, are impatient with the limitations which disunity imposes on us, it is good that we should be impatient, and even better that we should remember our Lord's pain at our disunity and work all the harder to reach that agreement in mind and will which will make one communion and fellowship possible.

By Spencer Ervin

In allowing intercommunion at ecumenical gatherings have the bishops exceeded their powers? A prominent layman and lawyer gives his answer.

The Bishops and the Church's Law



ON constitutional grounds the Bishops' "Statement Regarding Holy Communion at Ecumenical Gatherings," issued at the recent General Convention [L.C., September 28th], deserves critical

comment. I have the full official text before me. The Statement seems to preclude the unregulated "open communion" now promoted in some places. It is unexceptionable in its reference to the Faith expressed in the Eucharist, and in its recognition of the necessity of safeguarding it through an apostolic ministry, of the danger of facile approaches to unity, and of the unhappy conflict between loyalty to the principle of unity and loyalty to the Faith and Order which alone can make unity more than mere union.

Only in its practical application of this does the Statement call for criticism. The application is made in two paragraphs [see full text on opposite page, column 3]—"There may well be . . . and are not committing their church".

The questions which immediately arise are these:

1. Does the law of the Church permit the communication of sectarians, who, when communicated, still adhere to their own beliefs?
2. Does the law of the Church permit its members to participate in sectarian rites?
3. If the answer to the first two questions is no, have the bishops of a province power to set aside the law within that province by a unilateral, non-synodical declaration?

I venture to assert that, at least in the absence of synodical permission, it is contrary to the law of the Anglican Communion, and of every apostolic communion, to communicate sectarians at an ecumenical gathering" or elsewhere. I am aware, of course, that the Statement here discussed is largely patterned upon resolutions of Lambeth 1920 and 1930.

But these cannot help the case unless they have the effect of a declaration by a General Synod of the Anglican Communion, which of course they have not.

The undivided Church knew no such practice as the communication of the unconfirmed. That such a thing could not be is taken for granted in the earlier period; there was no occasion for legislation against it, although statements as to the necessity of confirmation are to be found. But in the provincial Council of Laodicea, dated between A.D. 343 and 381, we find definite legislation. I quote Canons VI and VII as translated by Fulton (*Index Canonum*, 4th ed., p. 253):

Canon VI

"It is not permitted to heretics to enter the house of God while they continue in heresy.

Canon VII

"Persons converted from heresies, that is, of the Novatians, Photinians, and Quartodecimans, whether they were Catechumens or Communicants among them, shall not be received until they shall have anathematized every heresy, and particularly that in which they were enthralled; and afterwards those who among them were called Communicants, having thoroughly learned the Symbols of the Faith, and having been anointed with the holy Chrism, shall so communicate in the Holy Mysteries."

Anointing with chrism blessed by the bishop was, of course, and still is in the East, the equivalent of our laying on of hands.

These canons, though not of an ecumenical council, are accepted as ecumenical because of their approval by the ecumenical Council of Chalcedon, A.D. 451 (see Fulton, p. 54).

In the English Church we have Canon 27 of 1603-1604, forbidding administration of the sacrament to those who separate themselves from the Church of England—a body which in the preface to its Prayer Book of 1662 expresses its loyalty to "the whole Catholic Church

of Christ," as our own present Prayer Book does to "the ancient canons."¹

As to participation in sectarian rites, Apostolical Canon LXIV (Fulton, p. 101) and Canon XXXIII of Laodicea (Fulton, p. 261) forbid it for both clergy and laity.

If such be the law, may it be altered, and if so to what extent and by what authority?

That there are limitations on the competence of even a General Council must be conceded, and of course a provincial council or synod is still more restricted (Broomfield, *Constitutional Episcopacy*, 1944, pp. 10-14). Regulation of the administration of the sacraments is within the competence of a provincial synod (*ib.* p. 11), but the question what is regulation and what is departure from Faith and Order remains. Whether any provincial regulation may go so far as to open the altar to persisting sectarians seems more than doubtful.

Leaving this last question, we may note that in the American province,² as in most or all provinces of the Anglican Communion, the bishops alone do not constitute a provincial synod; representatives of the clergy, and ordinarily representatives of the laity also, are seated. Authorization of a departure from existing law, where permissible, requires the concurrent vote of two orders or of three (Broomfield, pp. 13-14).

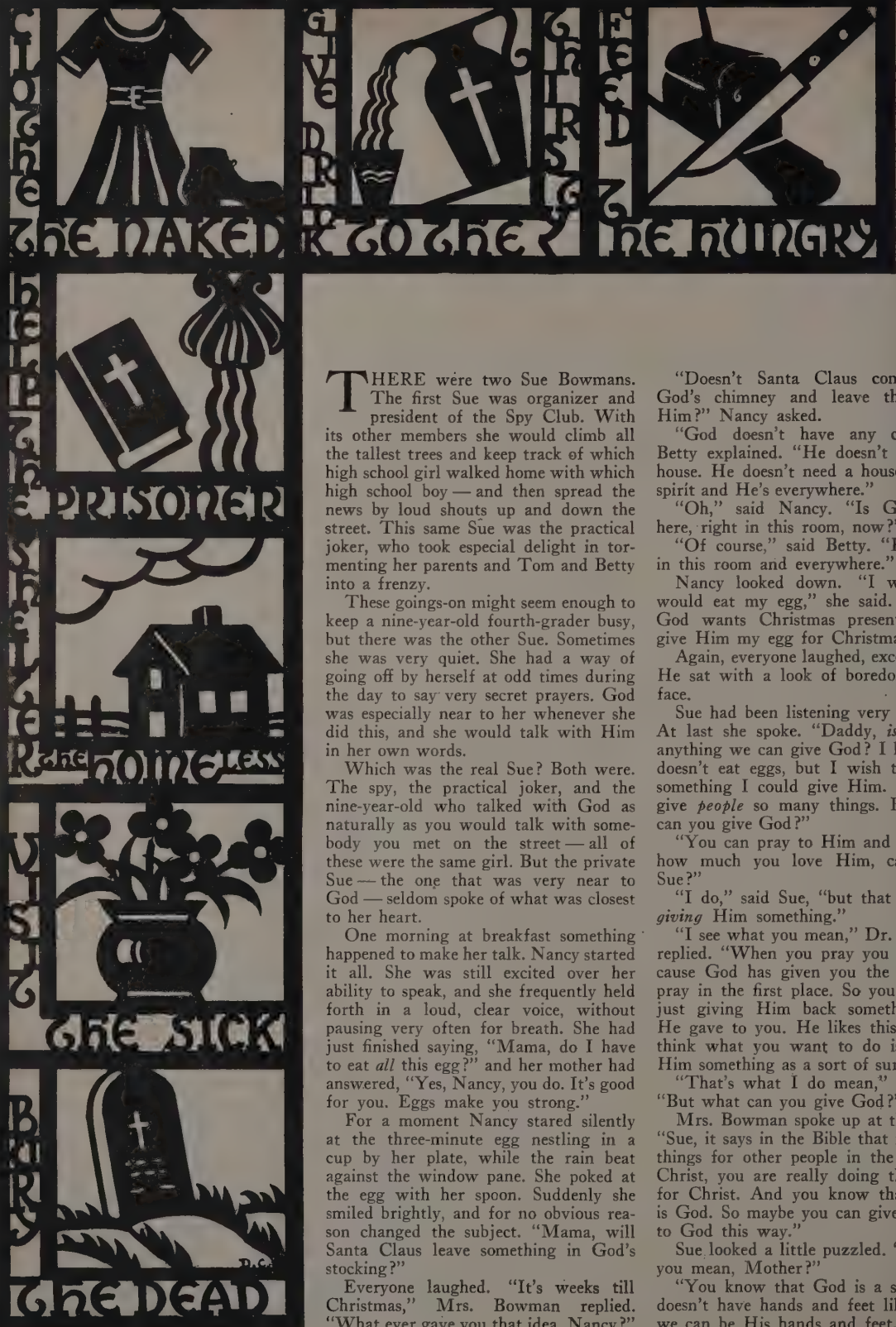
The situation presented by the Bishops' Statement is therefore this: the bishops have issued a declaration of intention to allow that which is unlawful apart from provincial action, of which there has been none on this matter, and which it may be beyond the power of even a provincial synod to permit.

We are witnessing, in the American Church and elsewhere in the Anglican Communion, a conflict between two conceptions of the Church. One, recently given publicity by a high dignitary, is that all baptized persons are members of the Holy Catholic Church and all asso-

(Continued on page 18)

TRAINING IN: ¶The phrase the ancient canons occurs in the words which the consecrating bishop addresses to the bishop-elect just before putting to him the questions that form an integral part of the rite of consecrating bishops (Prayer

Book, p. 554). ¶The words provincial, and province a little later on, are here used to refer to an autonomous part of the Anglican Communion—not, as they are sometimes used, to mean groups of dioceses in the Episcopal Church in this country.



THERE were two Sue Bowmans. The first Sue was organizer and president of the Spy Club. With its other members she would climb all the tallest trees and keep track of which high school girl walked home with which high school boy — and then spread the news by loud shouts up and down the street. This same Sue was the practical joker, who took especial delight in tormenting her parents and Tom and Betty into a frenzy.

These goings-on might seem enough to keep a nine-year-old fourth-grader busy, but there was the other Sue. Sometimes she was very quiet. She had a way of going off by herself at odd times during the day to say very secret prayers. God was especially near to her whenever she did this, and she would talk with Him in her own words.

Which was the real Sue? Both were. The spy, the practical joker, and the nine-year-old who talked with God as naturally as you would talk with somebody you met on the street — all of these were the same girl. But the private Sue — the one that was very near to God — seldom spoke of what was closest to her heart.

One morning at breakfast something happened to make her talk. Nancy started it all. She was still excited over her ability to speak, and she frequently held forth in a loud, clear voice, without pausing very often for breath. She had just finished saying, "Mama, do I have to eat *all* this egg?" and her mother had answered, "Yes, Nancy, you do. It's good for you. Eggs make you strong."

For a moment Nancy stared silently at the three-minute egg nestling in a cup by her plate, while the rain beat against the window pane. She poked at the egg with her spoon. Suddenly she smiled brightly, and for no obvious reason changed the subject. "Mama, will Santa Claus leave something in God's stocking?"

Everyone laughed. "It's weeks till Christmas," Mrs. Bowman replied. "What ever gave you that idea, Nancy?"

"Doesn't Santa Claus come down God's chimney and leave things for Him?" Nancy asked.

"God doesn't have any chimney," Betty explained. "He doesn't live in a house. He doesn't need a house. He's spirit and He's everywhere."

"Oh," said Nancy. "Is God right here, right in this room, now?"

"Of course," said Betty. "He's here in this room and everywhere."

Nancy looked down. "I wish God would eat my egg," she said. "Mama, God wants Christmas presents. Let me give Him my egg for Christmas."

Again, everyone laughed, except Tom. He sat with a look of boredom on his face.

Sue had been listening very seriously. At last she spoke. "Daddy, *isn't* that anything we can give God? I know He doesn't eat eggs, but I wish there was something I could give Him. You can give *people* so many things. But what can you give God?"

"You can pray to Him and tell Him how much you love Him, can't you, Sue?"

"I do," said Sue, "but that isn't like giving Him something."

"I see what you mean," Dr. Bowman replied. "When you pray you do it because God has given you the desire to pray in the first place. So you're really just giving Him back something that He gave to you. He likes this — but I think what you want to do is to give Him something as a sort of surprise."

"That's what I do mean," Sue said. "But what can you give God?"

Mrs. Bowman spoke up at this point. "Sue, it says in the Bible that if you do things for other people in the name of Christ, you are really doing the things for Christ. And you know that Christ is God. So maybe you can give presents to God this way."

Sue looked a little puzzled. "How do you mean, Mother?"

"You know that God is a spirit. He doesn't have hands and feet like us. So we can be His hands and feet. We can

A Gift for God*

By the Rev. Chad Walsh

work for Him. Christmas will be coming in about a month now. Suppose you see a Salvation Army man downtown, and you give him a dime that you've saved, so it can be used to help pay a Christmas dinner for some family that wouldn't have one if it weren't for people giving money. As you drop the dime in, you can say to yourself, 'God, you don't need a Christmas dinner, but for Your sake I want somebody to have one.' You see, you're really giving a present to God."

Sue was listening very closely. "Then I want to give a present to God, I've got to save up some money, haven't I?" she asked.

"No. Suppose you help some little kindergartener across the street and protect him from the cars that are whizzing along. You are making a gift to God. You love that little kindergartener, and he doesn't want some speed-happy driver to run over him."

Dr. Bowman interrupted. "Look at it this way, Sue. When you or Betty or Tom help with the dishes, you are making a gift to God. Dishes have to be done by somebody, if God's world isn't going to look like a junkyard. So you're helping God keep the world in good condition."

"I don't feel as if I were helping God when I do dishes. That's a girl's job," Tom muttered.

Sue's mind was now racing ahead. Then I can give presents to God by giving money to the Salvation Army and by helping little children across the street and by washing dishes and drying them, and by helping the teacher clean the blackboards — couldn't I? — and —"

"And by studying your arithmetic," Dr. Bowman added. "God gave you that sharp mind of yours, and He wants you to use it."

"And by studying my arithmetic," Sue added, "and by all sorts of things." She stopped and seemed to be thinking. "But, Mama — if I'm doing things for God

all the time, how'll I have time to pray to Him?"

Mrs. Bowman raised her eyebrows at her husband, and he exclaimed, "You've got the right idea, Sue! The reason you want to do all these things for God is because you love Him. And one of the main reasons you love Him is that you talk with Him in your prayers and get a chance to know Him just the way you know your mother and me. When you pray, it's like pressing the button that turns on the electric lights. God's love begins to flow into you. Your prayers are the wire through which His love travels."

"Will I shine like a light?" Nancy broke in.

"You will. God's love is like electricity, Nancy, and if you're filled with it, people will know it. They may not be able to read the newspaper by your light, but they can tell the light is there because you begin doing all sorts of things for other people — the sort of things Sue has been talking about."

"What would happen if you stopped praying?" Sue asked.

"The light would go out. Pretty soon you probably wouldn't want to give presents to God by helping other people."

"I see," said Sue, thoughtfully. "You need to keep the electricity flowing through the wire if the light is going to stay on."

Mrs. Bowman spoke up. "This is all very interesting, but I think the seminary hour can be adjourned. Nancy has been listening so closely that she still hasn't eaten her egg. Nancy, have I got to count? One — two —"

"Don't count, Mama. I eat my egg. If God won't eat it, I eat it."

Silence descended for a few moments. But it didn't last long enough for anyone to get nervous. Mrs. Bowman suddenly looked up at the clock. "Good Lord!" she shouted. "Five of nine! Tom, Betty, Sue — quick, off to school or you'll be late."

"Why didn't you tell us it was getting late?" Betty asked, slowly rising from the table.

"We were too busy discussing the mysteries of theology to think about time," her mother replied drily. "But now let's make a gift to God by getting coats and boots on and running off to school. Up with you, Tom Bowman."

"My hair!" Sue shouted in agony. "It hasn't been braided."

Mrs. Bowman turned to her husband, who was carefully lighting his after-breakfast cigarette. "Father," she said, "a job for you. Kindly braid your daughter's hair while I clear this table."

"And make it nice and tight," Sue added.

Dr. Bowman put down his cigarette and walked over to Sue. Somewhat doubtfully he began braiding the right half of her hair.

"Mother, I can't find my boots!" Betty shouted from the hall.

"Did you wear them home yesterday?" Mrs. Bowman shouted back.

"It was dry yesterday," Betty's voice explained.

"What a bright, what a very bright daughter I have. It was dry yesterday afternoon, so you left your boots at school. Very well, you'll have to go upstairs and get your old shoes and take them with you, so you can change when you get to school."

"Daddy, I'll be tardy!" Sue moaned.

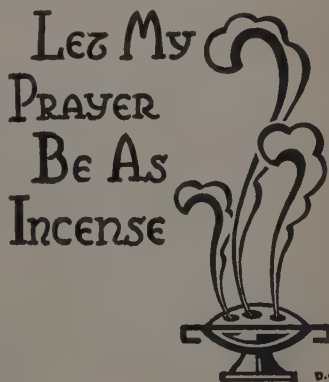
"Don't be such a slow poke."

"Keep quiet," her father said, glaring at the half finished braid.

"Don't be mean to Daddy," Nancy

(Continued on page 18)

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A theology discussion at the breakfast table, plus the scramble of getting three children off to school, provide Dr. Bowman with lively illustrations for a sermon.

The Bishops in the Middle

LIKE the famous Finnish steam and snow bath, life in the Episcopal Church is an invigorating exercise in contrasts, if you can stand it. We publish in this issue three noteworthy examples of the way in which the Church is plunged into hot water, cold water, and warm water by its loyal supporters, all—we must firmly believe—for its own good.

In Southern Ohio, we find the Church in hot water (see p. 19) in what seems to us to be outright departure from the integrity of its Faith and life—two Presbyterian-Episcopal churches in greater Cincinnati in which the obliteration of denominational lines must inevitably tend toward the obliteration of solid Christian convictions.

In an article by Spencer Ervin, we find this distinguished Philadelphia attorney, canonist, president of the American Church Union, and lay theologian pouring cold water on the statement of the House of Bishops giving conditions under which our Bishops believe it is permissible for the Episcopal Church to invite members of other Churches to receive Holy Communion with us at ecumenical gatherings.

And, to make the picture complete, we publish the text of the statement which Southern Ohio ignores and Mr. Ervin condemns. We think the statement is a better one than those at either extreme would admit.

THE LIVING CHURCH believes in the whole Episcopal Church, pretty much as it is. We have no desire for canonical action to force either Southern Ohio or those at the other end of the scale into line. And yet, for the sake of the integrity of the Church itself and the more vigorous prosecution of its mission in the world, we wish (1) that those at the two ends of the scale would make a greater effort to learn from each other's Christian witness; (2) that wise and moderate counsels like those of the House of Bishops in their statement would find a more receptive audience.

Mr. Ervin's scholarly study of the background of the manner in which the Christian Church has maintained the integrity of its teaching against schismatics and heretics is ample proof, if proof were needed, that the Catholic Church through the ages has resolutely guarded its doors against those who pervert the Church's teaching, flout its authority, and seek to win away its members.

Churchpeople in Southern Ohio, on the other hand, have found by experience that the Presbyterians in Indian Hill do not want to rewrite the Prayer Book, throw footstools at Bishop Hobson, or turn

the Episcopalian members of the congregation into Presbyterians. Their schismatic, and possibly heretical, condition is as far as they are concerned a historical accident. If they are guilty of any heresies it is probably not the grim old heresies of Calvinistic logic but a new set that are rife in almost any congregation of any church.

We think in other words, that the two sides of this argument have a great deal to say to each other. In the particular case in point, where a Catholic Churchman is only maintaining an ancient and honorable position and the Liberal-Evangelical group is actually engaging in a specific new program, whatever actual wrong-doing there may be is plainly on the Liberal-Evangelical side. But perhaps it is, in the long run, just as harmful to be bound, hand and foot by the past as it is to be too rash in leaping into the future.

FOR example, if the Council of the Apostles had decided that in the future, as in the past, those who wanted to be Christians would also have to be circumcised and obey the Jewish law, the Church would have taken a wrong turn that probably would have led it to a dead end. In our Lord's parable, if the father had not seen the prodigal son a long way off and had not run to meet him, the family would never have been spiritually reunited. To be a follower of Jesus Christ requires not only a loyal adherence to the laws of the Church, but a recognition of the fact that new wine must be put into new wineskins, lest it burst the old.

The present situation of Christendom is a new thing in the life of Christ's Church. Sectarianism—the love of being different and exclusive—has almost died out, and in the ecumenical movement a thirst for agreement in Christ leads members of many Churches to meet together for serious consideration of their points of agreement and disagreement and for consultation and common action upon practical problems. The effectiveness of this great movement is greatly weakened by the lack of participation of the Roman Catholic Church, the result being an underemphasis on those elements of Catholic order and sacramental life which properly belong to all Christians and which the Episcopal Church preserves even at the cost of delaying unity with Protestant Churches. Nevertheless, it is plain to those who have taken part in ecumenical gatherings that the Holy Spirit is at work in them to restore the visible unity of those who believe in Jesus Christ as God and Saviour.

The Holy Spirit cannot be delayed, but neither can He be hurried. He is not frightened by the menace of Communism nor dismayed by the compromises of secularism. The ecumenical movement is still in infancy, and when it picks up one foot for a forward step, the other foot wobbles. But in His time, God will lead it into maturity, just as He did the first Century Church in the great controversy over the Law.

In this new situation, the Bishops of the Episcopal Church, guided, as Mr. Ervin points out, by past advice from the Lambeth Conference, have expressed their opinions about the right way to express the truth that the Church is the body of which Jesus Christ is the head and all baptized people are members and at the same time to maintain the integrity of the Episcopal Church's teaching about Holy Orders and the Holy Eucharist. As we understand the statement, the Bishops feel that the kind of thing being done in Southern Ohio does not maintain the integrity of the Church's teaching on these vital subjects. If what the Bishops teach in their statement were taught by the Presbyterians of Indian Hill, it would invite them to depart substantially from the teaching and practice of their own Church. If it is not taught to the Episcopalians of St. Barnabas', West Cincinnati, by their Presbyterian minister, they are being deprived of part of their heritage as Churchmen.

Nevertheless, recognizing the inherent force of the concept that Christians who are seeking to dwell

together in unity should be able to express that spirit of unity in the Holy Communion, the Bishops have laid down conditions under which they think such expression may be had at responsible ecumenical gatherings, with adequate preparation, without falsifying the Church's witness as to what is required for the due celebration of the Holy Eucharist.

Mr. Ervin is wrong, we believe, in his implication that those receiving are "sectarians who when communicated still adhere to their own beliefs." They come to the altar as baptized Christians, gathered together for the express purpose of subjecting their beliefs to the judgment of Jesus Christ in the company of the Church. And no one, whether Baptist, Lutheran, Orthodox, Anglo-Catholic, or Presbyterian, leaves an ecumenical gathering quite as much a sectarian as he was when he went into it. "The Church" is not bounded by the boundaries of the Episcopal Church, and it is no stretching of the principle of economy* to apply this principle to members of other Churches under the conditions laid down by the American House of Bishops in its statement.

MR. ERVIN'S comments on Confirmation may be misleading to some. There is no generally recognized Church principle that unconfirmed persons may not be admitted to the Holy Communion. First Communion commonly precedes Confirmation in the Roman Catholic Church, and in the Episcopal Church the priest may admit to Communion anyone who is "ready and desirous to be confirmed." The Episcopal Church's rule about Confirmation before Communion exists, first to emphasize the importance of Confirmation, second as a vestigial reminder that it is the bishop rather than the parish priest who really has the power to decide who shall and who shall not be admitted to Holy Communion.

Facing the unprecedented situation brought about in Church life by the ecumenical movement, the Bishops have taken counsel together and agreed that a diocesan bishop may, in his discretion, "for a responsible ecumenical purpose," with "proper preparation for and interpretation of the sacrament," and "with special emphasis on the note of penitence for our separation from each other," permit baptized communicant members of other Churches to receive Holy Communion at our altars. Though this is something of a departure from main-line Christian history (it has happened often enough in the by-ways, even among the Roman Catholics and Orthodox), we believe it is not a departure from fundamental Christian doctrine, nor indeed any more of a departure than is required by the circumstances. With the guidance furnished in lieu of precedent by Lambeth and the American Bishops, an individual bishop is, we believe,

*Under the principle of economy, as developed by the Orthodox Church, recognition may be given to right belief and duly performed religious acts outside the Orthodox Church when certain minimum conditions are met and the good of the Church and of souls will be set forward thereby. On this principle, Orthodox Church members are sometimes allowed to receive Holy Communion at Anglican altars.

AGE HAS ITS COURAGE, TOO

TO trust the harvest, with your vision gone,
On a day of no sun,
And old night coming on
As it has always done;
The music muted now
And the blood colder,
The dream transmuted now
And the heart older . . .

Here's courage with no banners, brave and blind,
Flung to the rising cold.
Here are no trumpets but a steadfast mind,
Cast in the ultimate mold —
Its virtue grown
Intrinsic as the bone,
Its hope become the still
Impact of will.

This is not darkness, but that quiet light
Which best confronts the night.

FRANCES STOAKEY LANKFORD.

amply furnished with the authority to issue a dispensation on such occasions.

And yet, what a mockery of these solemn deliberations is made by the decision in Southern Ohio simply to throw Episcopalians and Presbyterians together in one church without regard to the great issues that divide us. Though we do not care to give an affirmative answer to Mr. Ervin's question, "Can it be that the real objection is to (the Church's) Faith and Order?" it seems to us that, whatever the intentions of Southern Ohio Churchmen, the objective result is to encourage the belief that the Catholic principles for which the Church stands are really quite unimportant. It is too easy, with the lack of communication that exists at present, for Americans to forget that our apparent oddities are actually only the visible portion of a huge deposit of Catholic belief and life—Roman, Orthodox, Old Catholic—held not only by the overwhelming majority of the Christian world of today but by all Christians in the first fourteen of the Church's nineteen centuries. It is Anglicanism's mission to share this faith and life, not merely to preserve it; and yet the sharing of it requires that we continue to hold it as a precious and necessary thing that must not be compromised or lost.

Perhaps the Finnish steam-bath method is the only method by which the Episcopal Church can both keep and extend the Faith God has given it. But as far as we personally are concerned, Mr. Ervin's position is too cold, Southern Ohio's too hot, and the House of Bishops' is just right.

Congratulations to the Holy Ghost

THE CHURCH has been singularly blessed in recent weeks by the election of three fine priests to the episcopate. The Rev. Dr. John Higgins, one of the nine members of the Church Literature Foundation, the most recently elected of the three, will bring great gifts as pastor, scholar, and administrator to the diocese of Rhode Island. Though geographically small, Rhode Island is one of the large dioceses of the Church in communicant strength—the 13th in the nation, to be exact. It is the right place for a man of Dr. Higgins' ample gifts.

Dean Warneke, a Christian prophet whose article entitled, "Although the Hour is Late," served as the keynote for our post-Convention number, will bring his concern for a truly living Church not only to the diocese of Bethlehem but to the whole Church.

And Fr. William Brady—what we think he will bring most of all to the diocese of Fond du Lac is happiness. A Faith grounded in perfect confidence in God's promises, an ability to draw together all kinds of people in putting over large programs, and the unassuming integrity of a steadfast mind—from Fr. Brady these qualities seem to radiate out to those around him.

Perhaps we are a little presumptuous in congratulating the Holy Ghost for doing His job so well. Rather we felicitate each of the three dioceses for being chosen by Him for progress, vision, and Christian joy under their new bishops coadjutor.

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Editor

Polishing the Stars

ADVENT is an odd time, perhaps, for the review of a book with "Pentecost" in the title, but both the quality of the verse, and the attractiveness of the typography and line drawings (not to mention the red cover and jacket) all combine to make Thalia Page's *Prelude to Pentecost* a charming little book for poetry lovers (Bond Wheelwright. Pp. 71. \$2).

The poem is based upon a medieval legend according to which, 10 years after the Resurrection, Mary, Martha, and Lazarus, with Joseph of Arimathea, sail away together in a ship, taking "the one that was a rose and the essence of its blood":

"And the legend goes on to tell us
How they were swept by calm seas
And gentle breezes to Provence,
To Marseilles, or St. Maries de la Mer.

They turned to their appointed fields
of endeavor

And found the burden heavy.
Martha went up the Rhone
And tamed the Dragon

In the town to be called Tarascon.
Lazarus went back to Marseilles and
preached,

And Mary to pray at the St. Baume.
Then Joseph called them all to Arles,
To the Aiscamps" (p. 65).

There, as "Joseph held the stone and
his prayers were strong," our Lord appears to them with a new commission:

"Now go your way
The steep way
That hews the path
Through the spirals of time.
Raise the clouds with your fulfilled
purpose
And spread the WORD OF GOD
Lighting the way
For those who cry for it
Lost in the dark" (p. 70).

There are a few passages that may possibly offend theologically. For example, "Return here to pray in your lives to me . . ." (p. 67) seems to suggest re-incarnation, in connection with the "third guest" mentioned a few lines later and on page 34.

None the less the poem, which is the first published work of this American-born writer now living in England, contains many fine passages—like the characterization of Martha in heaven from which this is taken (p. 15):

"For Martha will not wonder beyond
her busy day,
She will never stop to say,
'Hey, hey, I'm in heaven.'
She will not see the stars as stars
But as bright discs
To be polished by her busy devotion"

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The Bishops

(Continued from page 11)

ciations of such persons component parts of it. Assuming (though this cannot always be done) the validity of a baptism, no doubt the baptized person has been brought into the Church and set on the road to enjoyment, by Confirmation, of its full privileges. But if instead of qualifying for these he renounces its ministry and sacraments by withdrawal into an association which denies them, does he continue a member in any real sense, and is such an association a true part of the Church? Not unless things which are different can be also the same.

Implicit in any policy of admitting sectarians to the Eucharist is one of two assumptions: that their beliefs are those of the Church; or that the Eucharist is a missionary instrument for bringing them into the fold. That their beliefs are not the same is obvious. Use of the Eucharist as a missionary instrument appears to be a recent venture, unauthorized and perhaps not a subject of authorization.

Reminders that certain practices are contrary to the law of the Church are frequently met with abuse, and cries of "legalism." Yet this law exists largely for the defense of Faith and Order. Can it be that the real objection is to this Faith and Order?

Gift for God

(Continued from page 13)

pip up, and swung her arms in wild excitement. There was the unmistakable sound of something breaking into many fragments. Glass was scattered on the floor, and milk was flowing into the cracks.

"Tom!" his mother shouted. "Wet an old cloth and wipe up this milk. Hurry." Then she turned to Nancy. "Won't you ever learn to be careful, Nancy?"

Nancy reached up a tiny hand and tried to pat her mother's cheek. "Nice Mama," she murmured, "talk like you loved me."

"Nice Mama," Mrs. Bowman muttered to herself.

"I can't find any old cloth under the sink, and we'll all be tardy," Tom shouted.

"Forget it, forget it, forget it," his mother answered wearily. "I'll clean out the stable after all the livestock has gone to school."

"Mother!" Betty's voice sounded shrilly, "somebody took the laces out of my old shoes."

"Then you'll have to take the laces out of your new shoes when you get to school," Mrs. Bowman called back. "Now, hurry!"

Dr. Bowman sighed with relief. He had finished both braids. Sue rushed to the mirror, took one look and burst into



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tears. "They're all nasty and bulgy," she moaned. "Why can't you braid good like Mama does, Daddy?"

Her father took her abruptly by the shoulders and shook her hard. "They're as good as I could make them," he yelled. "Now stop this before I turn you over my knees—"

"Scram!" Mrs. Bowman added.

The three children, with a noise like a charging herd of elephants, plunged out the front door. Sue's sobs could still be heard as she ran down the walk. Dr. Bowman walked to the front door carefully closed it, and returned to the dining room. His wife had pretty nearly cleaned up the floor by now. "How about that second cup of coffee?" he asked. "I need it."

As Mrs. Bowman joined him, he added, "Sue had the last word, Ellen. You've got to show me how to braid her hair properly. I certainly didn't do it to the greater glory of God this morning." He paused, and smiled. "What a fine Christian family we were this morning. But I know what I'll preach on next Sunday."

"What's that?" Mrs. Bowman asked, passing him the cream.

"Original Sin," her husband replied. "I'm going to say that one of the things that bind parents and children together is that regardless of size and age they have an equal share of the Old Adam in them." He paused again. "Good coffee," he said, "but such utter quiet seems unnatural."

LONG ISLAND — The continuing growth of mission building in the diocese of Long Island includes the acquisition of a house that will serve as a combined church, vicarage, and parish hall for the Church of Christ the King, East Meadow, the near completion of a new church building for St. Luke's, Jamaica, and the donation by Fred Nummacher of the gate house of his estate to the Church of St. Philip and James, Lake Success, for use as a rectory.

Ground has been broken for a small parish hall for St. Andrew's Church, Atlantic Beach. Another new building is the Church of the Resurrection, East Amhurst (Corona).

DALLAS—A class of 400 candidates, believed to be the largest single class ever confirmed in the Episcopal Church, received the Apostolic Rite of the Laying on of Hands in a service commemorating the 100th anniversary of the first confirmation in the area now known as the diocese of Dallas on November 30th. Seven bishops took part. Bishop Mason of Dallas and Bishop Burrill, Suffragan of Dallas, presided at the service, which was held in Fair Park Auditorium, Dallas. They were assisted by Bishops Quinn of Texas and Hines, coadjutor of Texas, Bishop Jones of West Texas, Bishop Bowen of Colorado, and Bishop Nichols of Salina. The class was presented by the clergy of the 88 parishes and missions of the diocese of Dallas. An estimated 4,000 people witnessed the ceremony.

The same morning Bishop Mason had celebrated the Holy Eucharist at the altar in Fair Park Auditorium, using for the first time the jewel-studded chalice, paten, and ciborium made from the gold, silver, and jewels contributed by the women of the diocese.

This completed the year-long celebration of the Church's first century in the diocese of Dallas, which began when

George Washington Freeman, bishop of Arkansas and provisional bishop of Texas, visited Clarksville, Texas, November 9, 1852, baptized five persons, "performed divine service," and confirmed three men "of standing in the community."

The celebration began with the raising of a thank-offering in excess of \$100,000 last spring, a 30-day prayer vigil last summer, and a series of parochial and city missions in fall, three weeks preceding the celebration November 16.

The final week of the celebration began with Bishop Mason retracing the steps of his apostolic predecessor.

MINNESOTA — The new Christ Church, Austin, Minn., was dedicated recently. Ground for this structure, of Gothic design with Lannon stone exterior and brick interior, was broken in 1950 by the rector, the Rev. T. J. Williams. Bishop Keeler of Minnesota laid the cornerstone on November 19, 1951, just 84 years after the laying of the cornerstone of the first Christ Church.

SOUTHERN OHIO—On Thanksgiving Day, 1952, a church built by a combined Episcopal and Presbyterian congregation was consecrated in Indian Hill, Ohio, just outside Cincinnati. The Rev. Luther Tucker, minister of the church, says it is the first time a church has been built by such combined congregations. Bishop Hobson, of Southern Ohio, the Rev. John H. Lamy, moderator of the Presbytery of Cincinnati, and the Rev. Luther Tucker, minister of the Indian Hill Church, officiated.

The dedication festival for the new church began with a Communion service and breakfast for men on Saturday morning, November 22d. After the service, Dr. Elton Trueblood, author and professor at Earlham College, Richmond, Ind., conducted a meeting "dealing with ways of rescuing the ministry from the hands of clergymen by developing effective



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tive Christian leadership on the part of laymen." This is the subject of Dr. Trueblood's latest book, *Your Other Vocation*, published last October. Dr. Trueblood is a member of the Society of Friends.

The Indian Hill Church was established five years ago, and has been renting a Methodist chapel for its services until the erection of its own church and parish house, now approaching completion. Before that there had been no Episcopal or Presbyterian church in the community. In April, 1947, the Indian Hill Episcopal Church and the Indian Hill Presbyterian Church were formally organized, and each body simultaneously approved federation with the other. Shortly thereafter, the Episcopal church was admitted as a parish in the [Episcopal Church] diocese of Southern Ohio. The Presbytery of Cincinnati enrolled the Indian Hill Presbyterian Church and approved its petition to federate with the Episcopal church.

Church membership and government and all policy and activities are the responsibility of the two churches. Property is vested in the Indian Hill Church, a corporation of which both churches are corporate members.

Federated local congregations in full union with two national Communions and completely united locally, have been established in numerous places by the Presbyterian Church, but only one other case exists in the diocese of Southern Ohio where an Episcopal church congregation has done so. In 1945 two long established churches, one Presbyterian and the other Episcopal, united to form West Cincinnati-St. Barnabas' Church. That church is served by a Presbyterian minister, since Presbyterians constitute the majority of its members.

With a majority of Episcopalians in the Indian Hill Church, a clergyman of the Episcopal Church serves as pastor.

Close ties exist between these two united congregations, one of them located in the basin of the city, in a congested area where very poor housing conditions prevail, and the other in a country residential area, where the summer camp for underprivileged children which the city church serves, is located.

Before the organization of the Indian Hill Church, afternoon services had been conducted there for 14 years under the direction of the Rev. Francis J. Moore, then serving as a special assistant at Christ Church, Cincinnati, and now editor of the Forward Movement publications of the Episcopal Church. His position was that of vicar both for the rector of Christ Church and the Rev. Dr. Jesse Halsey, pastor of the Seventh Presbyterian Church in Cincinnati.

The first minister called to serve the Church on a full time basis was the Rev.

John U. Harris in 1946. He was succeeded in 1949 by the Rev. Luthe Tucker, then serving as secretary of the Yale University Christian Association and before that on the national staff of the Student Y.M.C.A. after two years service in China and Japan with the World's Student Christian Federation.

The officers of the Indian Hill Church include a senior and junior warden of the Episcopal church, and four Presbyterian ruling elders.

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EDUCATIONAL

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Resignation Received

Upon receiving the resignation of the Rev. Hewitt B. Vinnedge as president of Keble College, the Rev. Douglas R. MacLaury, chairman of Keble's trustees, telegraphed:

"It was with surprise and reluctance that we received the resignation of Dr. Vinnedge as president of Keble College to return to parish life. Through his leadership a fine faculty was secured, high academic and scholarly standards established, recognition granted by University of the South for accredited transfer of courses, and the accreditation of the college virtually secured. It is with regret that his resignation was presented to the board of trustees meeting in Chicago on November 29th. The problem of selecting a successor will be made difficult for Dr. Vinnedge contributed greatly to the academic, scholarly, and spiritual life of the college which has given it the firm foundation so necessary in the initial stages to the successful establishment of any new educational project."

Dr. Vinnedge, first president of the college, which is less than a year old, resigned effective December 17th. He will return to parish work on January 1st as rector of the Church of the Mediator, McComb, Miss., with associated congregations at Summit and Magnolia. [For later information, see page six.] Keble College is a private institution, sponsored by Churchpeople, but having no official connection with the Church.

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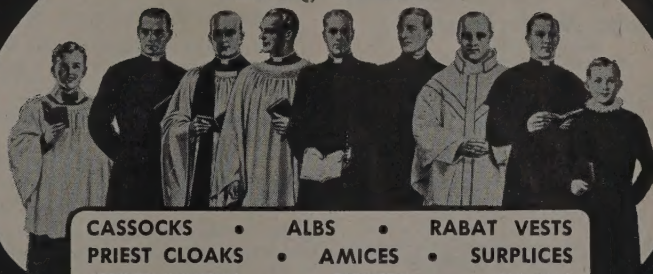
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DEATHS

*"Rest eternal grant unto them, O Lord,
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Wallace N. Pierson, Priest

The Rev. Wallace N. Pierson, 70, for 36 years rector of St. Augustine's Church, Santa Monica, Calif., died November 6th at the Hospital of the Good Samaritan, Los Angeles, after a critical illness of several months.

Mr. Pierson's death occurred two days after his son, Corp. Samuel Pierson, who had been on leave from the First Cavalry, United States Army, sailed to rejoin his unit in Korea.

Mr. Pierson, who retired in 1951, was noted as a scholar.

One of his last acts was to write a letter the week before his death to the Rev. Clifford E. Barry Nobes, present rector of St. Augustine's, and the vestry, thanking them for the honor conferred him on October 19th when the new educational building of the parish was named Pierson Hall at a cornerstone-laying ceremony.

Mr. Pierson is survived by, in addition to his son, Samuel, his wife, Mary, and another son, Wallace N. Pierson, Jr.

Willis W. Cameron

Willis W. Cameron, who was for 30 years the custodian at the diocesan house in Ohio, died suddenly on November 8th from a heart attack. Mr. Cameron is survived by his wife and one brother.

Frances Kirby-Smith Wade

Frances Kirby-Smith Wade, 88, died on All Saints' Day in the rectory of Grace Church, Weslaco, Texas, where her son-in-law, the Rev. George W. Goodson, is rector.

Mrs. Wade was born in Houston, Texas, July 9, 1864, at the army headquarters of her father, General Edmund Kirby-Smith, who was Commanding General of the Confederate forces west of the Mississippi river.

In 1917, upon the death of her husband, Ervin Middlebrooks Wade, she became dormitory housemother at the University of the South, where her father was a professor for many years.

Mrs. Wade was confirmed in Maryland and was until her death a faithful communicant of her Church. In her life she took great interest in being a friend to those without friends, and helping young people to secure an education.

At the University of the South in Sewanee today, where her old home once stood, there stands the building known as the Gailor Memorial.

Mrs. Wade is survived by her daughter; three grandchildren, one of whom, Mercer, is studying for the priesthood at Sewanee; and two sisters.

CHANGES

Appointments Accepted

The Rev. H. William Barks, Jr., formerly vicar of All Souls' Chapel, Waukegan, Ill., will on December 15th become rector of St. Margaret's Church, Chicago. Address: 7308 S. Coles Ave. Chicago 49.

The Rev. James M. Barnett, formerly curate of the Church of the Good Shepherd, Lake Charles, La., is now vicar of St. Paul's Church, Lamar, Colo., and the Church of the Messiah, Las Animas. Address: Box 541, Lamar.

The Rev. Frank E. Blaikie, formerly rector of St. James' Parish, Derby, Conn., is now rector of Christ Church Parish, Canaan, Conn. Address: Granite Ave.

The Rev. Theodore M. Burleson, formerly assistant of Christ Church, Baltimore, is now in charge of St. Paul's Church, Williamson, W. Va.

The Rev. Paul Chaplin, formerly assistant rector of Christ and St. Luke's Church, Norfolk, Va., is now chaplain and dean of men of the Episcopate College of the Southwest, Brownwood, Tex.

The Rev. Thomas J. M. Davis, formerly assistant of St. James' Church, Cleveland, is now rector of the Church of the Good Samaritan, Oak Park, Ill. Address: 1125 N. Humphrey Ave.

The Rev. Dallis Lee Harris, formerly archdeacon of Minnesota Indian work, Park Rapids, Minn., is now rector of the Church of the Epiphany, Flagstaff, Ariz., and vicar of St. John's, Williams. Address: 409 N. Humphrey, Flagstaff.

The Rev. Robert MacLellan Key, formerly vicar of St. Andrew's Church, Encinitas-Leucadia, Calif. and St. Michael's, Carlsbad, is now rector of St. Stephen's Church, Beaumont, Calif. Address: 802 Edgar Ave. He is also registrar of the diocese of Los Angeles.

The Rev. John F. Kolb, who was formerly in charge of the Navy Military Chapel, Long Beach, Calif., is now vicar of St. Paul's Mission, San

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CHANGES

to, Calif. The Rev. Mr. Kolb is the twin brother of the Rev. Dr. Jacob Clemens Kolb.

The Rev. William L. Larson, formerly chaplain and administrator of the Parkview Episcopal Hospital, Pueblo, Colo., is now in charge of St. Ann's Mission, Basin, Wyo., and St. Thomas', L. Address: Greybull, Wyo.

Chaplain Truman P. Riddle, USN retired, who led Galilee Navy Family Chapel, Long Beach, Calif., in 1949, is again in charge of the mission.

The Rev. Frederick K. Smythe, formerly in charge of congregations in Hallock, St. Vincent, Minn., and Lancaster, Minn., and in Bathgate, Minn., will, after January 1st, be in charge of St. John's Church, Park Rapids, Minn., and will be rector for the Indian field of the diocese in Minnesota. Address: 305 Pleasant Ave., Park Rapids, Minn.

The Rev. John H. Soper, former rector of the Church of the Redeemer, Sarasota, Fla., is now rector of St. George's Church, Kansas City, Mo.

The Rev. Alan H. Tongue, who has been serving St. Andrew's Church, Walden, N. Y., is now vicar rector of St. George's Church, Newburgh, N. Y.

Changes of Address

The Rev. John S. Cole, rector emeritus of St. Stephen's Church, Oak Park, Ill., formerly addressed in Waterloo, Iowa, may now be addressed at 5 S. Spring St., LaGrange, Ill.

The Rev. William A. Jones, Jr., who is serving St. John's Church of the Messiah, Pulaski, Tenn., has had change of address from 206 to 308 W. Madison St., Pulaski, as a result of renumbering of streets.

Ordinations

Priests

The Rev. Kendall Hinckley Edkins was ordained priest on November 2d by Bishop Barry at St. Luke's Church, Troy, N. Y. The new priest will be in charge. He will be curate of St. John's, Troy. Presenter, the S. F. Burhans; preacher, the Rev. Bradford Ham. Address: 1 Winslow Terrace, Troy.

The Rev. George Frederick French was ordained priest on November 15th by Bishop Barry of Albany at Union College Chapel, Schenectady, N. Y.

Presenter, the Rev. A. A. Chambers; preacher, the Rev. Dr. Pierson Parker. To be curate of St. George's Church, Schenectady. Address: 30 N. Ferry St.

The Rev. Howard Spencer Hane was ordained priest on November 9th by Bishop Barry of Albany at Trinity Church, Potsdam, N. Y. Presenter, the Rev. John Travis; preacher, Canon Edward West. To be curate of Trinity Church, Potsdam, in charge of Zion Church, Colton. Address: Colton.

The Rev. John McQueen Mills was ordained priest on November 11th by Bishop Barry of Albany at St. Luke's Church, Chatham, N. Y., where the new priest will be vicar. Presenter, the Rev. W. D. Orr; preacher, the Rev. G. E. DeMille. Address: Chatham, N. Y.

Olympia: The Rev. Willis Gerald Lonergan, Jr., was ordained priest on November 1st by Bishop Bayne of Olympia at St. Luke's Church, Vancouver, Wash. Presenter, the Rev. F. H. Avery; preacher, the Rev. Rev. Dr. J. C. Leffler. To be assistant of St. Luke's, Vancouver, and vicar of St. Anne's, Camas-Washougal.

Deacons

Albany: Arthur Harold Clum was ordained deacon on November 12th by Bishop Richards, Suffragan Bishop of Albany, at Christ Church, Greenville, N. Y. Presenter, the Rev. R. B. Clark; preacher, the Rev. A. W. Brown. To be in charge of Calvary Church, Cairo, N. Y.; Gloria Dei, Palenque; Trinity, Ashland. Address: Cairo.

New Hampshire: Lewis E. Coffin was ordained deacon on November 1st by Bishop Hall of New Hampshire at All Saints' Mission, Wolfeboro, N. H., where the new deacon has been lay reader and will be vicar. Presenter, the Ven. R. W. Barney; preacher, the Rev. Dr. H. W. Prince.

New Jersey: Juan Manuel Lopez was ordained deacon on October 26th by Bishop Gardner of New Jersey at Trinity Church, Princeton, N. J. Presenter, the Rev. H. M. Davidson, OGS; preacher, the Rev. Dr. J. V. Butler. To be in charge of St. John's Mission, Fords, N. J. Address: 9 Valley Rd., Princeton.

Washington: Don C. Shaw was ordained deacon on October 18th by Bishop Dun of Washington at the Langley Park School, where the congregation of the future St. Michael and All Angels' Church has been meeting for more than a year. Building plans are being made. The Rev. Mr. Shaw will be vicar.

Salina: Austin Joyce Staples, Ph.D., was ordained deacon by Bishop Nichols of Salina on November 1st at Trinity Church, Norton, Kans. Presenter and preacher, Dean F. W. Litchman. To be vicar of Trinity Church and to be in charge of the congregations at Logan, Studley, and Oberlin.

Lay Workers

Margaret Brown, advisor in Christian education for the diocese of Los Angeles, will after January 1st become director of Christian education at St. Paul's Church, San Diego, Calif. Address: 2729 Fifth Ave., San Diego 3, Calif.

Ruth D. Harmon has resigned after 13 years of service as secretary to Bishop Kinsolving of Arizona and a total of 36 years in the Church's work. Address: 5140 Anza St., San Francisco 21.

Diocesan Positions

The Rev. Samuel R. D'Amico, rector of St. Athanasius' Church, Los Angeles, will also be director of the department of Christian education in the diocese of Los Angeles.

Charles M. Pors is now chancellor of the diocese of Fond du Lac.

Civic Positions

The Rev. Richard Williams, director of the department of social relations for the diocese of Washington, is now chairman of the Juvenile Court Advisory Board in Washington.

Degrees Conferred

Bishop Scaife of Western New York recently received the honorary degree of doctor of laws from Alfred University.

Corrections

Although the Rt. Rev. Louis C. Melcher might be called a presiding bishop of the national Episcopal Church in Brazil, he is not the Presiding

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LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgiving.

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THE LIVING CHURCH

CHANGES

Bishop [L. C., November 16th], and no bishop in that Church has that official title. Bishop Melcher is president of the Brazilian National Council, and the Rt. Rev. Athaleio Theodoro Pithan is head of the Brazilian General Synod.

The Rev. Sewall Emerson will not become rector of All Saints' Church, Ashmont, Dorchester,

Mass., until January 1st. The announcement of his change of address in the issue of November 9th was premature. He should for the present be addressed as before: St. Paul's Rectory, Norwalk, Conn.

The Rev. John D. Hughes was listed in the issue of November 9th as serving St. Andrew's Church, New Castle, Ind. He is instead the first resident vicar of St. Andrew's, Greencastle, Ind., and chaplain to Episcopal students at De Pauw

University. St. Andrew's is a new building, recently completed at a cost of \$100,000, and located near the campus of DePauw University.

The Rev. Peter C. Moore, who is serving St. Luke's Chapel of Trinity Parish, New York, was ordained priest on October 18th by Bishop Boynton, Suffragan Bishop of New York, but the neopriest is canonically resident in the diocese of Missouri. Bishop Boynton was acting for the Bishop of Missouri.



A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
MP 7:30 & Ev 5 Daily; HC-Tues 7:45 & Thurs 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS (at Ashmont Rapid Transit Station) Dorchester
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Sun 7:30, 9, 11 (Solemn), EP & B 7:30; Daily 7;
Wed & HD 10; C Sat 4-5, 7-8

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily
7; Thurs 10; C Sat 7:30-8:30

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC, 9:30 Fam HC, Addr & Ch S 11,
MP, HC & Ser. 4 EP & Ser. Daily 7:30, 8 HC; Mat
& Ev. 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC;
Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser.
4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11; Tues,
Thurs, and HD: HC 12; Wed Healing Service 12

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERSESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN Rev. Grieb Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 1
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roeliff H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Ch
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thur
12:10 Noonday ex Sat

TRINITY Rev. Bernard C. Newman,
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Broa
fast), 9 Sch of Religion and Nursery, 11 Nurse
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading R
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Street
Rev. Robert W. Fay, D.D., Rev. Timothy Picklerin
B.D., asst
Sun 8 HC, 11 MP 1S HC; Fri 12 HC; Evenin
Weekday, Special services as announced.

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Will
127 N. W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th S
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing,
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 1
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, W,
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12,
5:30, C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 Mc Kee Pl, Oakla
Sun Mass with ser 9:30; Int & B Fri 8; C Fri
& by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, 111, r; Rev. Peter Chase
Sun HC 8, Family Service 9:15, MP 11; HC Tu
Fri & HD 7:15; Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex W
9:30 HC; C Sat 7:30-8

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

LOS ANGELES, CALIF.
ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7,
MP 8:30 & Ev 5:30 Daily.
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.
ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNulty, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7; Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Wed 6:15; Also Fri (Requiem) 7:30; MP
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,
7:30-8:30 and by appt

KEY—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate; d,
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,
Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Inst, Instructions;
Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.